



# Welcoming the ROMAN MISSAL

THIRD  
EDITION

*Deepen, Nurture, Celebrate*

## The Dismissal from Mass and “Apostles’ Creed”

This is the final insert comparing the changes in the people’s prayers with the current text. The other five inserts are in the display rack next to the Library at IHM in Los Alamos. The explanatory commentary is taken from the USCCB website. To see it online: <http://old.usccb.org/romanmissal/samples-people.shtml>

### Changes in the People’s Parts

Part of Mass	Present Text	New Text
Concluding Rites	<i>Priest:</i> The Lord be with you. <i>People:</i> <b>And also with you.</b>	<i>Priest:</i> The Lord be with you. <i>People:</i> <b>And with your spirit.</b>

### Commentary on the “Concluding Rites”

After the Priest has recited or sung the Prayer after Communion, we arrive at the Concluding Rites. **For the last time** during the Mass, the Priest says, “The Lord be with you,” and **we respond, “And with your spirit.”**

Then comes the final blessing (sometimes preceded by a prayer or three-fold solemn blessing on special occasions, or by the pontifical blessing if a Bishop is celebrant): “May almighty God bless you, the Father, and the Son, and the Holy Spirit.”

Following our response of “Amen” to the final blessing, **Mass is concluded with the Dismissal**, said or sung by the Priest (or a Deacon, if one is present). **With the new Missal, our three current dismissal formulas will be replaced by four options.**

**The first corresponds to the actual Latin dismissal, which is familiar to many: “Ite, missa est.”** In fact, this is where the word “Mass” comes from - “*missa est*” - which at its most fundamental level means “it is sent” or “it is the dismissal.” More than a mere declaration that it is time to

leave, this has the function of **emphasizing our Christian call to “mission”** (a word with the same Latin origins).

Pope Benedict XVI spoke of this in *Sacramentum Caritatis*, the Apostolic Exhortation he released in 2007 as a follow-up to the 2005 Synod of Bishops on the Holy Eucharist. He said our participation in the Eucharistic Liturgy should translate into a life in imitation of Christ, such that **from the Sacred Liturgy should spring forth the “missionary nature of the Church.”** He wrote that it would be helpful to “provide new texts” for the final blessing “in order to make this connection clear” (no. 51). **Therefore, the Holy Father himself selected the three other dismissal formulas that we shall receive**, and they were added to the Latin text of the *Missal*.

Our response at the dismissal remains the same: “Thanks be to God.” What else can we do except give thanks to God? He has provided us with an inestimable gift in the Holy Mass, and a means by which He draws us and the entire world into closer communion with Him.



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Part of Mass	Present Text	New Text
<p><b>Apostles' Creed</b></p>	<p>I believe in God, the Father almighty, creator of heaven and earth.</p> <p><b>I believe</b> in Jesus Christ, his only Son, our Lord. <b>He</b> was conceived by <b>the power of</b> the Holy Spirit <b>and</b> born of the Virgin Mary. <b>He</b> suffered under Pontius Pilate, was crucified, died, and was buried. He descended <b>to the dead</b>. On the third day he rose again.</p> <p>He ascended into heaven, and is seated at the right hand of the Father. He will come <b>again</b> to judge the living and the dead.</p> <p>I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and <b>the</b> life everlasting. Amen.</p>	<p>I believe in God, the Father almighty, Creator of heaven and earth,</p> <p><b>and</b> in Jesus Christ, his only Son, our Lord, <b>who</b> was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended <b>into hell</b>; on the third day he rose again <b>from the dead</b>;</p> <p>he ascended into heaven, and is seated at the right hand of <b>God</b> the Father <b>almighty</b>; <b>from there</b> he will come to judge the living and the dead.</p> <p>I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.</p>

## Commentary on the “Apostles’ Creed”

*(The USCCB website does not offer a commentary on the Apostles’ Creed. This brief commentary was written by IHM parish liturgist, Greg Smtihhisler.)*

The Apostles’ Creed has been used liturgically in “Masses with Children” for many years. But beginning in 2002, the Roman Missal, 3<sup>rd</sup> Edition offers the Apostles’ Creed as an option for the “Profession of Faith” to the recitation of the Nicene (Niceno-Constantinopolitan) Creed,

*“... especially during Lent and Easter Time, the baptismal Symbol of the Roman Church, known as the Apostles’ Creed, may be used. (#19 in the Order of Mass)*

The origin of the *Symbolum Apostolorum* is shrouded in “the mists of history,” with an ancient tradition asserting that it was dictated by the 12 Apostles themselves under the inspiration of the Holy Spirit, with each of them contributing one of the 12 articles of faith. It is truly ancient in its origins: at least one scholar believes that it is cited by 2<sup>nd</sup> Century Church Fathers Tertullian and Irenaeus. St. Ambrose refers to the “Apostles’ Creed” by name in a letter to Pope Siricius in 390.

Most scholars believe that it is based on the “Old Roman Creed”. Historically some form of this creed was the “rule of faith” that was used in the Baptismal rites of the early Church where it took the form of a question (“Do you believe in ...”), just as it does in our current Rite of

Baptism and, most significantly, at the Baptisms of the Easter Vigil. The 1970 translation added an “I believe” at “in Jesus Christ” to conform more clearly to the tripartite (Trinitarian) form of the Creed (Father, Son and Spirit), but this is not present in the Latin original. The new text, “conceived by the Holy Spirit”, conforms to the simple phrasing of the Latin text.

The phrase “he descended into hell” has an interesting history and generated more than a little controversy—the *Catechism of the Catholic Church* summarizes:

*Scripture calls the abode of the dead, to which the dead Christ went down, “hell”—Sheol in Hebrew or Hades in Greek—because those who are there are deprived of the vision of God. Such is the case for all the dead, whether evil or righteous, while they await the redeemer: which does not mean that their lot is identical ...*

*Catechism of the Catholic Church. #633.*

See the Catechism’s superb presentation of this question beginning at #631—the new translation is clearly a more accurate rendering of the Latin *descendit ad infernos*.

Because of its ancient origins, the “Apostles’ Creed” is a foundational statement of faith in many Christian denominations, and this “new” text is actually a return to a more traditional wording already in use by many Episcopalians, Lutherans, Methodists, Presbyterians, Congregationalists, and western Orthodoxy. And for some of us older Catholics, this is simply “the way we used to say it.” ☺ — Greg Smithhisler, Liturgist